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OF
MESMERISM

FOR THE
GUIDANCE AND INSTRUCTION

OF
ALL PERSONS WHO DESIRE TO PRACTISE MESMERISM
THE CURE OF DISEASES, AND TO ALLEVIATE THE
SUFFERINGS OF THEIR FELLOW CREATURES.

TO WHICH IS ANNEXED,

THE RULES AND REGULATIONS OF THE MESMERIC INFIRMARY
No. 9, BEDFORD STREET, BEDFORD SQUARE, LONDON;
WITH A LIST OF THE SUBSCRIBERS TO IT.

BY THOMAS BUCKLAND,

LATE SECRETARY TO THE MESMERIC INFIRMARY
G. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

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CHAPTER

MR. BUCKLAND gives advice and instruction on the efficacy and practice of Mesmerism daily, at his residence, 25, Euston Square.

ERRATA.

Title Page—"to which *is* annexed," read "to which *are* annexed."

Page 14, line 12—read "it is proper *to* make."

„ 27, „ 17—for "*effected*" read "*affected*."

„ 52, „ 31—for "*Institute*" read "*Institute*."

„ 64, „ 13—for "*Facts on Mesmerism*" read "*Facts in Mesmerism*."

Subscribers to it.

XIII. Notice of some of the most useful and remarkable works on Mesmerism.

**"May Sacred Charity and Holy Faith" strengthen thy feeble
hands to do Good Works.**

MESMERISM.

CHAPTER I.

ON MESMERISM AND THE BENEFITS TO BE DERIVED FROM ITS APPLICATION.

The reader will perhaps ask, What is Mesmerism?

The answer concerns all. Animal magnetism, or mesmerism, is the name given to a science, by the practice of which the vital principle existing in human beings may be transferred from the healthy to those who are sick and suffering. "Wonderful to say this greatly desiderated, and almost unhopd for curative agent not only exists in nature, but is an essential element of the human constitution, (varying in different persons, of course, like all other bodily and mental gifts,) and most persons possess the power of curing others, or of being themselves cured occasionally by an inherent sanitive influence, propagable between different individuals; for health is transmissible as well as disease."—Dr. Esdaile.

The reader then will not be surprised to learn that it has been during the last few years extensively practised in the civilized world, and found very efficacious in curing most of the maladies that afflict humanity. Abscess, asthma, cancer, cataract, consumption, dropsy, deafness, debility, diseases of the brain, eyes, heart, spine, liver, &c., epilepsy, erysipelas, fits, hysteria, hypochondria, insanity, indigestion, intense nervous affections, rheumatism, sciatica, scrofula, tic douloureux, ulcers, &c. may be enumerated, though indeed cures of nearly every kind of disease will be found recorded in the remarkable works noticed in

Chapter XIII. These are not mere assertions, but well authenticated facts, supported in all cases by the names and addresses of persons of the highest respectability; many of these cures have been effected by members of the medical profession.

Under its influence many patients have been rendered insensible to pain, while the most severe and complicated surgical operations were performed upon them; so that they were greatly astonished on being afterwards told that the operation was over. The half-yearly report of the Mesmeric Hospital at Calcutta, by Dr. Esdaile, (for a notice of which see Chapter XIII,) is so astonishing and so interesting to humanity, that it is only surprising that every public journalist in the kingdom has not felt it a duty, nay, a pleasure, to give it publicity. Can the editors suppose that these new and important truths, intended for the benefit of mankind, may be stifled and kept in abeyance? Thrice honoured be those right-minded public journalists, who, having calmly and dispassionately examined and tested the facts, have dared to give their honest convictions to the world; thanks to them the deeply interesting truth has gone forth, that Mesmerism is a great curative agent—a gift from God to suffering humanity—a vital power inherent in the whole human race, by which the strong and healthy may impart to the sick and suffering (without injuring themselves) health, strength, and vitality.

“The inestimable blessings of Mesmerism in the alleviation of diseases, are of greater extent than its application in operations.”—*Dr. Elliotson.* Since, by its means, local pain and suffering can be speedily removed, and sleep given to the weary and exhausted, and this done without the aid of opium, or any kind of narcotic. And this power is not possessed by any particular class, poor or rich; all who have health may impart it to their fellow creatures, or if suffering themselves by the recipients. In other words, all may mesmerise, or be themselves mesmerised. Has the reader then some dear friend or relative

grievously afflicted with one of those maladies which but too often baffle the skill of the most experienced of the medical profession, or one suffering from acute local pain, or unable to obtain calm and refreshing sleep? with what delight will he peruse this little book, and learn that (thanks to the all beneficent Creator) he has within himself the needful healing power.

From what we have said we do not wish the reader to infer that Mesmerism is a specific for every malady, or that it is to supersede the medical profession. But it may be truly said that Mesmerism is a most valuable adjunct to our present curative knowledge, and, as such, highly deserving the attention of every one, and especially the members of the medical profession. "It is, indeed, my firm persuasion that if Mesmerism were extensively used by the healthy members of a household for the benefit of its sicklier portion, many an illness would be cut short at its commencement, many a disease abated of its intensity and shortened in its duration, many an organic and incurable malady receive palliation and respite, and many a life prolonged with comparative comfort to the sufferer. Mesmerism works no miracles, but it often effects great wonders; it sometimes assists the action of medicine when its power has become all but dormant, and gives tone, sleep, and ease, when every other remedy has failed or lost its virtue."—*Sandby*.

The great truth, being now generally received, that Mesmerism is a powerful curative agent, a blessing from God to all who choose to accept it, it is time the world should know that the process is as simple as it is efficacious. To give plain directions for this simple process, to bring it within the reach of all, to show the conditions under which it ought to be exercised, and to demonstrate that it is devoid of every kind of mystery is the object of this little book. The more effectually to do this, we shall quote as much as possible from the most celebrated authors and experienced practitioners of the science.

CHAPTER II.

GENERAL VIEWS AND PRINCIPLES OF THE SCIENCE.

"1. Man has the faculty of exercising over his fellow men a salutary influence, in directing towards them by his will the vital principle.

"2. The name of magnetism has been given to this faculty ; it is an extension of the power which all living beings have of acting upon those who are submitted to their will.

"3. We perceive this faculty only by the results ; and we make no use of it, except so far as we *will* to use it.

"4. The first condition of action, then, is to exercise the will.

"5. As we cannot comprehend how a body can act upon another at a distance, without there being something to establish a communication between them, we suppose that a substance emanates from him who magnetises, and is conveyed to the person magnetised in the direction given it by the will. This substance, which sustains life in us, we call the magnetic fluid. The nature of this fluid is unknown, even its existence has not been demonstrated ;* but everything occurs as if it did exist, and that warrants us in admitting it, while we are indicating the means of employing magnetism.

"6. Man is composed of a body and a soul ; and the influence he exerts participates the properties of both. It follows that there are three actions in magnetism :—first, physical ; second, spiritual ; third, mixed action. It will soon be seen how easy it is to distinguish the phenomena which belong to each.

"7. If the will is necessary to direct the fluid, belief is necessary to induce one to make a firm and steady use of the faculties he possesses. Confidence

* The recent discoveries of Reichenbach have fully demonstrated that this fluid exists and can be seen.

in the power we possess makes us act without effort, and without distraction. As to the rest, confidence is only the consequence of belief; it differs in this only—one believes *himself* to be endowed with a power, whose reality he does not doubt.

“8. In order that one individual may act upon another, there must exist between them a moral and physical sympathy, as there is between all the members of an animated body. Physical sympathy is established by means which we shall indicate; moral sympathy by the desire of doing good to one who desires to receive it, or by ideas and wishes which, occupying them both equally, forms between them a communication of sentiments. When this sympathy is well established between two individuals, we say they are in communication.

“9. Thus, the first condition of magnetising is the will; the second is the confidence which the magnetiser has in his own powers; the third is benevolence, or the desire of doing good. One of these qualities may supply the others to a certain point; but to have the action at the same time energetic and salutary, the three conditions must be united.

“10. The magnetic fluid may not only act directly upon the person whom we wish to magnetise, but it may also be conveyed to him by an intermediate body, which we have charged with this fluid, to which we have given a determinate direction.

“11. The direct action of magnetism ceases when the magnetiser ceases to will; but the direction given by magnetism does not cease in that case, and the most trifling circumstance sometimes suffices to renew the phenomena which it first produced.

“12. A constant will supposes continued attention; but attention is sustained without effort when one has entire confidence in his powers. A man who makes towards a designated goal is always attentive to avoid obstacles, to move his feet in a proper direction; but this sort of attention is so natural to him as to be easy, because he has first determined his move-

ment, and feels in himself the force necessary to continue it.

“ 13. The action of the magnetic fluid, being relative to the direction given it, will be salutary only so far as it is accompanied with a good intention.

“ 14. Magnetism, or the action of magnetism, springs from three things: first, the will to act; second, a sign, the expression of that will; third, confidence in the means employed. If the desire of doing good be not united with the will to act, there will be some effects, but these effects will be irregular.

“ 15. The fluid which emanates from the magnetiser exercising a *physical* influence upon the patient, it follows that the magnetiser ought to be in good health. This influence exerting, in the course of time, an effect upon the moral condition of the patient, it follows that the magnetiser ought to be worthy of esteem for the uprightness of his mind, the purity of his sentiments, and the honesty of his character. The knowledge of this principle is equally important for those who magnetise, and for those who are the subjects of magnetism.

“ 16. The faculty of magnetising exists in all persons; but all do not possess it in the same degree. This difference of magnetic power in various individuals arises from the superiority which some have over others, in moral and physical qualities. Among the moral qualities are, confidence in one's own power, energy of will, facility in sustaining and concentrating the attention, the sentiment of benevolence which unites us to every suffering being, strength of mind enabling one to remain calm in the midst of the most alarming crisis, patience which prevents uneasiness in a long and painful struggle, disinterestedness which makes one forget himself and devote himself to the being whom he attends, and which banishes vanity and even curiosity. Of physical qualifications, the *first is good health*, the next a peculiar power, different from that which raises burdens or moves heavy bodies, and of which we recognise the existence and

the degree of energy in ourselves only by the trial we make of it.

" 17. Therefore, there are men who have a magnetic power very superior to that of others. It is so great in some persons that they are obliged to moderate it.

" 18. The magnetic virtue develops itself by exercise, and a person uses it with more facility and success when he has acquired the habit of exerting it.

" 19. Although the magnetic fluid escapes from all the body, and the will suffices to give it direction, the external organs by which we act are the most proper to throw it off with the intention determined by the will. For this reason we make use of our hands and of our eyes to magnetise. The word which indicates our will can often exert an action when the communication is well established. The very accents of the magnetiser, being produced by the vital energy, act upon the organs of the patient.

" 20. The magnetic action can be conveyed to very great distances, but it acts in that manner only with persons who are perfectly in communication.

" 21. All men are not sensible to the magnetic action; and the same persons are more or less so, according to the temporary dispositions in which they are found.

" 22. Magnetism generally exercises no influence upon persons in health. The same man who was insensible to it in a state of good health, will experience the effects of it when ill. There are diseases in which the action of magnetism is not perceived, there are others in which it is evident. We do not yet know enough of it to determine the cause of these anomalies, nor to pronounce beforehand, whether magnetism will or will not act. We have only certain probabilities in regard to it; but that should not create an objection to the reality of magnetism, since at least three-fourths of the patients feel the effects of it.

" 23. Nature has established a communion or a

physical sympathy between certain individuals ; it is for this reason that many magnetisers act much more promptly and more efficaciously upon certain patients than upon others, and that the same magnetiser does not agree equally with all patients. There are even some of them who are better calculated to heal certain diseases. Some persons think themselves insensible to the action of magnetism, because they have not met a magnetiser congenial to them.

“ 24. The magnetic virtue exists equally, and in the same degree, in the two sexes ; and women ought to be preferred as magnetisers of women for several reasons which we shall mention.

“ 25. Many persons feel much fatigue when they magnetise, others do not feel any. This is not owing to the movements that are made, but to the loss of the vital principle, or magnetic fluid. He who is not endowed with great magnetic force would exhaust himself, in the course of time, if he were to magnetise every day for several hours. Generally speaking, every one in good health, and not enfeebled by age, might undertake the treatment of a single patient, and give him a sitting of an hour each day. But every one has not the strength necessary for magnetising several persons, nor several hours in succession. As to the rest, the more one exercises himself in it the less he is fatigued, because he employs only just as much force as is necessary.

“ 26. Children over seven years of age magnetise very well, when they have witnessed the operation. They act by imitation, with an entire confidence, with a determined will, without being distracted by the least doubt or by curiosity, and they very well, and very quickly remove a casual ailment. They learn to magnetise as they learn to walk, and they are moved by the desire of soothing him for whom they *have an affection* ; but they ought not to be permitted *to do it*, because it would injure their growth and *weaken them*.

“ 27. Confidence, which is an essential condition

with the magnetiser, is not necessary in the person magnetised. One can act equally upon those who believe and upon those who do not believe in magnetism. It suffices if the patient yields himself up passively, making no resistance; nevertheless, confidence contributes to the *efficaciousness* of magnetism, as it does to that of most remedies.

“ 28. In general, magnetism acts in a more sensible and efficacious manner upon persons who have led a simple and frugal life, and who have not been agitated by passions, than upon those with whom the course of nature has been troubled, either by habits of luxury or by remedies. Magnetism does no more than to employ, regulate, and direct the forces of nature. The more the course of nature has been interrupted by foreign agents, the more difficult it is for the magnetiser to re-establish it. Magnetism, therefore, cures much more promptly, and much better, persons who reside in the country and children, than those who have lived in the world, who have taken much medicine and whose nerves are irritated. Nervous persons when magnetism has once gained empire over them, present the most singular phenomena, but much fewer cures, especially radical cures.

“ 29. Magnetism having for its object the development of what physicians call the *forces medicatrices*, —that is to say, the seconding of the efforts that nature makes to relieve itself, and the facilitating of the cures to which it is disposed; it is essential to act with constancy in aid of nature, and never to oppose it. Whence it follows, that people ought not to magnetise through curiosity, nor to exhibit the power with which they are endowed, nor to produce surprising effects, nor to convince the incredulous; but solely for the purpose of doing good, and in cases where it is thought to be useful. It follows also, that the magnetiser ought to employ his power gradually, and by little and little. He ought to be exempt from vanity, from curiosity, from interest. One only sentiment ought to animate him the desire of doing good to him whose cure he unde

takes, and with whom he ought to occupy himself wholly, all the time he is magnetising him. He ought not to search out any extraordinary effect, but to know how to take advantage of the crisis which nature sustained by magnetism, produces of itself for promoting the cure.

"30. Although the choice of this or of that process is not essential in order to direct the action of magnetism, it is useful to adopt a method and to follow it habitually without thinking of it, so as never to be embarrassed and to loose time in searching what motions it is proper make.

"31. When one has acquired the habit of concentrating his attention, and of abstracting himself from every thing foreign to the object he has in view, he will feel in himself an instinctive impulse to convey the action to this or to that organ, and to modify it according to circumstances. It is necessary to obey this impulse without searching into the cause of it. When the patient yields himself entirely to the action of magnetism, without being distracted by other ideas; it often happens that a similar instinct causes him to indicate the processes which are the most proper for him: the magnetiser should then suffer himself to be directed.

"32. Magnetism often excites pain in that part of the body where the seat of the disease is found; it renews old and slumbering pains: these pains are produced by the efforts which nature makes to triumph over the malady. We ought not to be troubled on their account, they are but transient, and the patient always finds himself better after having experienced them. This is what distinguishes the pains which are called critical, from those which are produced by the progress of the disease.

"33. When any crisis takes place, it is very dangerous to interrupt or trouble it. We will explain what we mean by crises, and designate the various kinds of them.

"34. Before undertaking a magnetic treatment, the

magnetiser ought to examine himself, he ought to ask himself whether he can continue it, and whether the patient, or those who have influence over him, will put any obstacle in the way. He ought not to undertake it if he feels any repugnance, or if he fears to catch the disease. To act efficaciously he should feel himself drawn towards the person who requires his care, take an interest in him, and have the desire and the hope of curing, or at least, relieving him. As soon as he has decided,—which he should never do lightly—he ought to consider him whom he magnetises as his brother, as his friend, he should be so devoted to him as not to perceive the sacrifices that he imposes upon himself. Any other consideration, any other motive than the desire of doing good, ought not to induce him to undertake a treatment.

“ 35. The faculty of magnetising, or that of doing good to our fellow creatures by the influence of the will, by the communication of the principle that sustains our health and life, being the most delightful and most precious that God has given to man ; he ought to regard the employment of magnetism as a religious act, which demands the greatest self-collectedness and the greatest purity of intention. Hence, it is a sort of profanation to magnetise for amusement, through curiosity, or through the desire of displaying singular effects. They who demand experiments to see a spectacle, know not what they demand ; but the magnetiser ought to know it, to respect himself and to preserve his dignity.”—*Deleuze*. C

CHAPTER III.

MESMERIC PROCESSES.

“ The principles just given are essential, invariable, and in all cases, the power and efficacy of Mesmerism depend upon their application.”—*Practical Instruction in Animal Magnetism*, by Deleuze. This is

best instruction book we know. The author had thirty-five years practical experience, and was one of the best of men.

We will now describe the most simple and efficient modes of Mesmerising : concluding that you have carefully read the rules, and made all your arrangements in conformity with them.

Process No. 1.—“ Cause your patient to sit down in the easiest position ; seat yourself before him if possible, in a seat a little more elevated, so that his knees may be between your's and your feet beside his. Demand of him that he be passive and easy ; to have no fear, indulge every hope, and be not discouraged if the action of magnetism produces in him temporary pains. After having brought yourself to a state of self-collectedness, take his thumbs between your two fingers, so that the inside of your thumbs may touch the inside of his ; steadily fix your eyes upon him, and remain in this situation a few minutes, until you perceive there is an equal degree of warmth between your thumbs and his, you will then withdraw your hands to the right and left, waving them so that the interior surface be turned outwards, you will then raise them as high as the head, place them upon the shoulders, leave them there for a minute and then draw them along the arm to the extremity of the fingers, touching gently. You will then commence the passes or downward movements of the hands ; at a little distance from the body over the face and chest, to about as far as the pit of the stomach ; sweeping them off a little before re-ascending ; then descend slowly along the body as far as the knees, and if convenient to the ends of the feet—you may repeat the processes during the greater part of the sitting.”—Deleuze.

The Rev. George Sandby, Jun., (from whose admirable work, “*Mesmerism and its Opponents*,” we shall largely quote,) says,—No. 2. “ The Mesmeriser being seated opposite to, and a little higher than the patient, and having concentrated his thoughts on the

business before him, may begin by placing his hand gently on the head of the other, after a few moments he will draw it slowly down the forehead, point the fingers, slightly separated, at the eyes, without touching them; and then make some passes downwards, at the distance of one or two inches over the face and chest, to about as far as the pit of the stomach. On each occasion of raising the hand to repeat the movement, he must be careful to remove it by an easy sweep to the outside of the body, or at least, to close the fingers up, so as not to produce a counter-current in ascending. He will continue these passes for some minutes, always remembering to carry the action *downwards*, gradually to the knees, and ultimately to the feet." The above is the method I consider most pleasant, and most generally efficacious; some patients, however, cannot bear to have the head touched; with them it would be necessary to begin in a different way.

No. 3. *Dr. Elliotson*, in a paper in the *Zoist*, Vol. V., page 235, "Cure of Intense Nervous Affections" gives the following plain instructions. "I shewed his wife how to make *very slow* passes from opposite his forehead to opposite his stomach, with one hand held at the distance of a few inches from his face, both parties looking at each other in perfect silence, and all in the room being perfectly still, for at least *half-an-hour*, and at least once a day.—I told her she might change her hand when it was tired, and that she must either stand before, or at one side of her husband, or sit a good deal higher than he was, or her hand would soon tire:—That if he should go to sleep, she had better continue the passes till the sleep was deep, and then contentedly allow it to expend itself, *as it was sure to do so sooner or later*. At the same time, I begged him to omit all medicine, and live just as had always been his habit—This was done, and he obtained a complete recovery."

No. 4. "Place your patient in an easy chair, supported by a pillow, if necessary, seat yourself com-

fortably in a chair opposite to him, and as near as you conveniently can; his knees may be opposite or between your knees; or if a female, on the right side of your knees. Then take the patient's right hand in your left, and his left in your right, in such a manner, that the fleshy cushion of your thumbs and his are in contact, and the inside of your finger tips in the palms of his hands.—Grasp his hands in this position firmly, and look at his face earnestly, tell him to look intently with both his eyes, at one of your's,—say the right eye, and you look fixedly at his right eye with both of your's.—You sit as directed, eyes intent upon eyes, and hands locked in hands,—now commence Mesmerising him in earnest. Throw by volition, your nervous energy,—or the power which actuates your muscles when exercised—into your arms and hands, respire strongly and firmly, and try to feel as if you can also throw this nervous energy into the patient's hands and arms; at the same time you sit motionless; eyes still fixed upon each other's; all your attention and thoughts concentrated upon your subject, and directed, as it were, through your eyes into his. Look straight into the pupil of his eye, as if your vision could penetrate to his brain; wink not; be firm and determined, though quiet, and maintain the process and position for fifteen, or even thirty minutes, if necessary. If you become fatigued, if your patient's eyes remain unaffected, desist, and ask him how he feels. If he declares he has not felt any thing unusual, and the appearance of his eyes, and general state, confirm his declaration, you may discontinue this process; you must rather try to soothe him to sleep by quiet passes. This process is in general the most speedy way of inducing Mesmeric states; but it will not succeed with some persons who are susceptible by another process: in certain instances, it rather produces vigilance than sleep. An inexperienced operator must also be watchful for himself, lest he become the Mesmerised person instead of the Mesmeriser. Should he close his eyes, you

may then quietly commence making gentle passes, with one or both hands, over the forehead and eyes, down to the chest. Should the eyes re-open, you may softly touch the eyelids—close them with two fingers of one hand, continue this process until the eyes seem decidedly closed ;—If instead of closing spontaneously, they remain fixed and open,—which is often the case, you may softly close them with your fingers, and continue as if they had closed without your assistance. You may then make slow passes from the head to the chest, knees and feet.”—*Barth Mesmerist's Manual*.

“ With some few subjects, the gazing, or making passes, or any active process whatsoever, disturbs or prevents the accession of sleep, although the patient may be strongly influenced and feels sleepy, and is all but asleep. We may persevere, and he progresses no farther, he remains at the ‘ all but asleep.’ When this occurs, sit quietly by him, place the palm of one hand gently on the forehead, and of the other on the chest or abdomen, retain them there, and the ‘ all but’ may soon be *quite asleep*. This plan often succeeds with certain subjects better than gazing, or passes, or any other process,—even to commence with,—and is generally found a powerful means of deepening sleep, when it is already induced, and not so deep or persistent as may be desired.

“ Another method I have tried with success, and generally use with difficult patients. I place them in the recumbent position on a sofa, in a quiet room ; cover with shawls if needful, and make them as comfortable as possible. I give my patient a thorough Mesmerising, until I see him placid and disposed to sleep. Still my presence seems to disturb and prevent sleep ; I therefore apprise the patient that I am about to quit him for a short time, and require that he remains still until I come again to him. I draw the curtains and make the room quite dark, and leave the patient alone, taking care there shall be no noise to disturb him. In a quarter or half-an-hour I

turn, and frequently find my patient asleep—in true Mesmeric sleep ; I have left him with a strong dose of the influence ; he understands he is to stay where he is until my return ; he is in the dark, with nothing to amuse or disturb him, he falls into a reverie, and the influence no longer resisted by activity, produces its required effect.”—*Barth*.

No. 5. Some persons have large Mesmeric power, who cannot fix their eyes on those of another without becoming themselves susceptible, for such the following process, when properly applied, is one of the most efficient and satisfactory. Seat the patient comfortably in a low chair, (with support for his head,) placed a few feet from the side of the apartment, and get him to raise his eyes, and keep them steadily fixed on some object on the wall. The operator places himself behind him, and with both his hands (one on each side of the head) makes slow passes from the forehead, over the top of the head to the nape of the neck, and down the spine ; he will continue these passes for ten minutes, and then make the same passes with both hands, from the top of the head, over the ears, to the shoulders and arms, for ten minutes longer. If the patient's eyes are not closed, he will then place himself by his side, and point the forefinger and thumb of the right hand to the eyes, closing at the same time the other three fingers, and by short passes, press them very slightly against the tips of the eyelids, and try to draw them down.

No. 6. The Philanthropic, Mr. Capern of Tiverton, places himself with his hands clasped together, about a yard distant from the patient, looking calmly and benignantly at him for some minutes ; he then places himself by his side, and commences very slow passes, from the head to the pit of the stomach, then over the ears to the shoulders, and down the arms, and *ultimately to the knees and feet*. If the patient suffers *locally*, he then makes the needful passes, over the *part affected*. This is an excellent process for Mesmerising patients, who from illness are obliged to

remain in a recumbent posture. For some account of his extraordinary cures, most of which have been effected without the Mesmeric sleep, See Chap. XIII.

If none of these methods seem to succeed, the points of the fingers may for a short time be held steadily to the eyes, about an inch from them. "I found," says *Dr. Elliotson*, speaking of a particular case, "that pointing the fingers towards the eyes, at the distance of an inch or two, had more effect than making passes."—*Zoist*, Vol. II, page 49. "The fingers brought near and pointed towards any part, act more powerfully, and concentrate the fluid better than the extended hands."—*Deleuze*.

Half-an-hour is a fair average time for a Mesmeric sitting.

"In making the so called Mesmeric passes, the joints of the operator should be kept flexible, not stiff, and all his movements easy, natural, and unconstrained." To make them, you have simply to raise the hands as if you intended to place one on each side of the head of the patient, and then, with the fingers slightly curved and nearly close together, draw them slowly from the forehead over the eyes to the pit of the stomach, knees, or feet, according to circumstances. When you have brought them as far as you wish, draw them rather quickly to the right and left, as if you drew away something, slightly shaking your fingers. On raising the hands again to the head make a kind of outward curve, so that the back part of your hand is presented to the patient. The vital fluid passes from the tips of the fingers and palms of the hands, not from the back of the hand.

Whether the passes are long or short,—an inch, a foot, or two yards,—down the face or spine, or applied to any particular part, these directions are invariable; it being clearly understood that at whatever part of the body you commence them—and you may commence them anywhere—they are always to be made downwards, never upwards; because passes

must be brought to bear on him, and in the proportion that this is done will he be benefitted. When I mesmerise a patient, I say mentally I mean to put you to sleep, and my whole thought, will, and action are directed to produce that effect. If, while you are mesmerising a patient, your mind is star-gazing, do not be surprised if he should tell you he feels nothing! How should he?

“The processes are nothing if they are not in unison with a determined intention, they are necessary only for directing and concentrating, and ought to be varied according to the end one has in view.”—*Deleuze*.

Dr. Elliotson, the highest authority on the subject, says, “The modes of inducing the sleep are endless, and just as an operator may have accidentally met with persons more effected by a particular method, or may have accustomed them to it, or may have acquired the habit of operating in a particular method with more ease and energy, he will praise this method or that. *Steady perseverance day after day*, be it for weeks, or months, for at least half an hour, is the greatest point. It is best to try all ways in turn till an efficient way is found.”—*Zoist*, vol. 1, p. 312.

CHAPTER IV.

EFFECTS GENERALLY PRODUCED BY MESMERISM.

We will now proceed to describe some of the effects most commonly perceived by the party mesmerised.

He feels a warmth from the ends of your fingers when you make passes down his face, though your hands are cold to his touch; he feels this heat through his clothes in some parts, or in all parts of *the body, before which your hands pass*. Sometimes *his legs become numb*, especially if you do not carry *your hands so low as the feet*; and the numbness *ceases when, towards the close, you make passes*

along the legs to the toes, or below them. Sometimes instead of producing heat you produce cold; sometimes you produce heat in one part of the body and cold in another. A general warmth and perspiration is frequently induced.

Considerable pain is sometimes felt in those parts of the body in which the disease is seated, these pains may change place and descend.

The patient generally feels a calm sensation of tranquil enjoyment. Sometimes the eyes begin to wink, the eyelids to quiver and droop; he sighs gently, perhaps yawns; at last the eyes will close without his having the power of opening them. In this state he may be conscious, or be in the deep mesmeric sleep. The mesmeriser should then continue the passes downwards, slowly and without contact, (unless some local Mesmerism be needed,) carrying the influence towards the knees and feet. After a time, if the patient remain quiet and exhibit the common appearances of sleep, you may speak softly to him and ask if he be asleep? If he reply in the affirmative, he is what is called a somnambulist, and you may proceed to act as directed in the Chapter on Somnambulism. Do not too hastily attempt to ascertain the state of your patient. A good test is to raise his arm about half a foot and then quit your hold of it, if it falls like a dead weight he is in the mesmeric sleep; this will be sufficient for the first time.

“Magnetisers have given the name of crisis to the remarkable changes which the action of magnetism produces upon those who are subjected to it, or to that state, which is different to the natural one, into which they are thrown by its influence. The magnetic sleep has put your patient into a state, different from the ordinary state, which displays itself by divers symptoms—such as sharp pains, sense of suffocation, nervous movements, spasms, considerable perspiration, &c. Whenever a crisis is manifested, you ought to allow it to develope itself, to second the

work of nature, to calm the spasm by degrees, to concentrate the action upon the seat of pain, and then to draw it off: taking care that nothing checks the perspiration. But you ought never to wake your patient suddenly, or permit any one to trouble him, neither ought you to quit him until the singular state induced has entirely ceased."—*Deleuze*. These crises ought to give the magnetiser no disquiet. See Chapter VIII. Such as have just been described are isolated effects; indeed they may be considered the exception, not the rule.

"When there is local pain, carry the magnetic action to the suffering part. If the patient feels the sensation of heat or coolness from your fingers, content yourself with magnetising with long passes. If the action of Magnetism excites pain in any organ, concentrate the action upon that organ, in order to draw it away afterwards. If there be manifested any heat or heaviness at the head, attract it to the knees. If it produces a sense of suffocation, or irritation of the lungs, make passes from the pit of the stomach to the knees. If pains in the back, make passes along the vertebral column. If you see any nervous movements calm them by your will—first taking the thumbs, or the wrists, and afterwards making passes at the distance of several inches, or even several feet; if it seems to act too powerfully, moderate the action and render it more soothing by making the passes at a distance."

The head should not be mesmerised too much, especially if it is hot and the feet are cold. By passes draw down the excess of heat to the chest or feet. "If Mesmerism causes pains to shift themselves and descend, it is an admirable sign. The displacement of a malady proves the efficacy of the magnetism."—*Deleuze*. "If pains even increase there is no cause for alarm; they often do at first, and it proves an action has commenced in the system. The mesmeriser should endeavour to attract them downward and out of the feet."—*Sandby*.

It is well, if your patient is very susceptible, to prevent the interference of a third person. This object may be effected by mesmerising a coin, or trinket, (gold is the best,)—this he should constantly keep about his person, it must be mesmerised from time to time as the influence passes off. Or you may, when he is in the mesmeric state, obtain a promise from him that he will permit no other person to mesmerise him. If you do so he will keep his promise. It is most desirable, when a suitable mesmeriser is found, that he alone should continue and complete the cure, without the interference of any other person. But you must remember to remove this mesmeric amulet before you begin mesmerising your patient, or you will be unable to do so.

CHAPTER V.

THE MESMERIC SLEEP.

This is the most desirable mesmeric state that can be induced for curative purposes, and that to which all your efforts should be directed.

This sleep varies in intensity. The patient may have his eyes closed with or without the power of opening them, being perfectly conscious, yet speaking only when spoken to; or he may be in the deep mesmeric trance, in which all consciousness or sense of feeling is entirely suspended. Between these extremes there are many shades of variety, so many indeed that I never saw two persons under mesmeric influence who evinced precisely the same phenomena; and this is a strong evidence of the fact, that the mesmeric sleep and the natural sleep are perfectly different and distinct.

“Physiologists teach us that life is sustained by the action of the involuntary nervous system; that life is expended by the action of the voluntary and sensory nervous system.” We thus see how it is that

sleep is so eminently restorative to the vital powers. In the deep mesmeric sleep the mind seems overwhelmed as well as the body, all consciousness, sensation, and volition are suspended; the involuntary nervous action alone remains. "We may thus perceive how it is that the deep mesmeric sleep proves more beneficial to individuals whose nervous power is weakened, than natural sleep."

"Why is the mesmeric sleep so much more safe and efficacious, as a remedy, than opium or chloroform? Simply I take it, because all these agents derange the involuntary nervous system whilst acting on the sensory and voluntary; and the mesmeric sleep acts on the sensory and voluntary systems, and does not derange or suspend the involuntary."—*Barth.*

How many maladies may be clearly traced to moral causes! "Who can minister to a mind diseased?" Narcotics, instead of calming the mind, often produce effects directly the reverse. Here the soothing and refreshing sleep of Mesmerism is most beneficial, and may truly be called the "Medicine of Nature."

"It appears that Mesmerism is likely to be as serviceable in the treatment of insanity as it is in general medicine and the practice of surgery. Dr. Kean, writing to me, says, 'Taking a hasty glance over the years 1847 and '48, I see that seventy-four patients were mesmerised, and that of these sixty-four were discharged cured to all appearance, and I think it has been successful in every case of epilepsy.'"—*Dr. Esdaile.*

In the deep mesmeric sleep surgical operations are performed—the limb is amputated; the patient feels nothing, and awakes unconscious of what has taken place. The nervous system has received no shock. The first dressing is more painful than the operation. In this stage, and to the end of the cure the same *painless state* is maintained.

It is to the numerous successful operations performed under the influence of Mesmerism (see the "Zoist," and "Cases of Surgical Operations without

ure, could not deny that insensibility to
duced by Mesmerism. This induced exper
ether, then chloroform was the result. I
rent are the effects of these drugs compar
e of Mesmerism? The patient passes
sly into the mesmeric state and remains in
s, experiencing such a sensation of tranq
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have taken ether and chloroform; they d
halation as being most painful, and the c
lays after, extremely disagreeable. This
is fully borne out by my own experien
d nothing by it, I did not even lose cons
but had I been disposed to apoplexy, I
e I should have had a fit. If we compar
nces, we shall find there have been alreac
d seven deaths caused by ether, and eig
loroform, (see Zoist, vol. 7, p. 370); wh
an incontrovertable fact that cannot b
impressed on the minds of all, that no
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women who have been confined under the influence of chloroform have since become insane. (See Zoist, vol. 7, p. 374.)

Chloroform is no doubt a valuable discovery, because it can be employed in cases of accident, when the mesmeric state could not be quickly induced. Persons, however, who have taken it once will not willingly try it again; whilst those who have tried Mesmerism, look forward to its repetition with pleasure and delight! And yet there are persons who will assure you that the calm and soothing sleep of Mesmerism is the work of the Devil. We should like to ask them whence is the sleep of ether and chloroform, by means of which the most dastardly acts have been perpetrated with impunity.

To those who have religious scruples with regard to Mesmerism, we recommend the serious consideration of the twelfth chapter of Mathew.

From what we have said it will be seen that the calm, soothing, mesmeric sleep is essentially restorative to the nervous system, and cannot be too highly appreciated. "In this sleep the patient is strengthened and refreshed, nature unassisted works a cure, and it alone is often sufficient to restore the equilibrium and give the patient health."—*Deleuze*.

Do not, however, conclude because you fail to produce the mesmeric sleep you have done, or can do nothing to cure your patient. Remember that many of the most remarkable cures on record, have been effected without this sleep being induced. "The absence of sleep being no proof of the absence of action, or of a beneficial influence."—*Sandby*. Repeat the process regularly for a month, day after day, if possible with increased energy, and then see what beneficial change has taken place in the general health of the patient; however slight it may be it is satisfactory. Remember that it took Dr. Elliotson *five years* to cure a case of cancer; and that Mrs. *Whately*, wife of the present Archbishop of Dublin, devoted *three years* to the cure of a case of blindness

(see Zoist). These were extreme cases; but they illustrate the value of perseverance and energy. So long as there is life there is hope. But should you only enable your patient to obtain calm and refreshing sleep, or only remove pain and suffering, you certainly have cause to thank your omnipotent Creator for making you the medium of so undoubted a blessing.

CHAPTER VI.

SOMNAMBULISM, AND THE USE TO BE MADE OF IT.

“ Mesmerism may be classed under four heads, or states :—

“ First.—The simple sleep, without any phenomena.

“ Second.—The deep sleep, or coma, where the sleeper speaks to the mesmeriser, or exhibits attachment, sympathy or attraction, and insensibility to pain.

“ Third.—The sleep-waking state, in which the patient converses freely with the mesmeriser, and shows community of taste and sensation.

“ Fourth.—Somnambulism, or clairvoyance, in which he appears to acquire new senses. Mental travelling, thought-reading, prevision, introvision, pure clairvoyance, are terms generally applied to describe the higher phenomena. Of these, introvision, or the power of seeing the human frame and report the condition of a diseased organ, would seem to be the most useful.”—*Sandby*.

“ It is a well known fact that certain persons can speak and act in their sleep, and that when awakened they have no recollection of what they have been doing. These persons are called somnambulists, or sleep-walkers. The apparent resemblance between spontaneous somnambulism and the crisis, often produced by magnetism, has induced me to call the latter *magnetic-somnambulism*. This somnambulism is a *mode of existence*, during which the person who is in it appears to be asleep. If the magnetiser speaks to

him he answers without waking; he can execute various movements, and when he returns to his natural state he retains no recollection of what has passed. Somnambulism presents phenomena infinitely varied. Our object however, is to teach the means of obtaining the most useful results from this state, which I advise you never to seek to produce. If it come let it be naturally."

"If on the question being put to the patient, are you asleep? he answers yes, he is a somnambulist, and the following questions may then be put to him:—Do you feel well? Does my manner of proceeding agree with you? Will you point out any other mode? How long shall I let you sleep? How shall I waken you? When shall I magnetise you again? Have you any directions to give me? Do you think I shall succeed in curing you? These questions will be sufficient for the first time. The next time you may ask him if he sees where his disease is? If he says "yes," you may request him to describe it; if he says "no," you may persuade him to look for it—observing to keep his attention to the point. You will take care not to form your questions in such a manner as to suggest replies, which he can make without reflection, through indolence, or the desire of pleasing you. You must let him be occupied entirely with himself, his disease, and the means of curing it. When he has explained what he thinks is the nature of his disease, you should aid him to search out the remedial means, proper to be pursued. You should listen attentively, take notes of what he tells you, enquire if he is sure of the effects his prescription will produce. If you think there is anything improper, tell him your objections. If he has indicated an hour for being mesmerised, be punctual to the time; and if he has directed any particular process, be careful to carry it out. When he is awake he should be kept ignorant of his being a somnambulist. You may do this, by forbidding him when in that state to mention the subject when awake. Never put a question of curiosity

or one tending to prove his lucidity, to your somnambulist. Speak to him solely of his disease, direct all his attention to the means to be adopted for the restoration of his health. His cure is your essential object—never forget it for one moment.”—*Deleuze*. C

The well authenticated facts of persons who, on being mesmerised, have passed into this state, and have then described the nature of their malady and the remedies to be pursued, and who, in strictly following them out, have been perfectly cured, are so numerous that I regret space will not allow me to quote further directions. I must therefore refer you to “Practical Instructions on Mesmerism, by Deleuze.”

CHAPTER VII.

DEMESMERISING, OR AWAKENING PROCESSES.

I have shown how simple is the process for producing the mesmeric state; the demesmerising, or awakening process is still more so. You have merely to place the back of the hands together, near to the eyes of the patient, with the fingers pointing at them, then to draw the hands sharply and suddenly away to the right and the left; repeat this process until the patient opens his eyes. These are called transverse passes, and should be made from the head to the feet and over every part of the body you wish to demesmerise. Blowing sharply into the eyes, or on the head, has the same effect; and that the influence may be entirely dispersed, raise a current of air by quickly waving a handkerchief around him. The quick upward passes will also waken; but with some patients they cause headache, &c., and are therefore not desirable. If the case be urgent, pour cold water on the palms of the hands, or apply a piece of linen, saturated with water, to the nape of the neck. These applications will be found to have the effect, but they will rarely be needed

Never arouse your patient suddenly ; before awakening him take his hand and say, I am going to awaken you ; wait a minute or two and repeat the intimation ; then place your hands before his eyes and rapidly make the transverse passes until he opens them. You may then make these transverse passes down to the feet. They may also be made behind, as well as in front of the patient, and are generally sufficient to awaken him. If they do not you may blow sharply on the eyes and on the head and to remove the influence entirely, raise a current of air around him by waving a handkerchief. Some persons awake quickly, some very slowly, and others do not wish to awake ; a proof that the sleep is beneficial to them. In the latter case, ask the patient how much longer he wishes to sleep, when he wishes to awake, or get him to promise to wake at a certain time. Act in conformity with his wishes, and you will find that he will keep his promise.

Some patients find a difficulty in opening the eyes ; in this case breathing on them will relax the muscles and cause them to open. Breathing on the limb or muscle that is stiff, will also take away the rigidity.

"It sometimes happens the patient is only half-awakened by this process, and on your leaving he will again return into the sleep ; should very particular reasons oblige you to awaken him, pour cold water over the palms of the hands, or put a piece of wet linen to the nape of the neck, open the window and create a current of cold air, and this will suffice.

"We will suppose the time has now arrived for the mesmeriser to return home. Is the patient to be awakened or not ? As a general rule most certainly not. There are some patients who cannot bear the absence of the mesmeriser, and whom therefore it would be imprudent for him to leave asleep, and these of course must be awakened. But the longer the sleep continues the greater generally is the benefit, and I would always recommend the mesme-

to retire, if possible, without disturbing the patient, the latter will probably wake up in a quarter of an hour, but if not, the longer he sleeps the better for him."—*Sandby*. "*If I have my own way, and have no special reason for deviating from a general rule, I would never wake a patient.*"—*Dr. Elliotson*.

"The effect of the presence or absence of the mesmeriser is a point for observation." "When a patient can be left asleep it is a happy circumstance, and we ought always to attempt it the first time."—*Zoist*, vol. 4, p. 472. "And I would add, that if you succeed the first time you will rarely find any difficulty at a subsequent sitting."—*Sandby*.

"There is an idle notion abroad that persons may never awake again from a mesmeric sleep, and great alarm is sometimes felt at the prolongation of the slumber; a more erroneous opinion never existed, *they are sure to wake up one time or other*, and the less they are disturbed by efforts of awakening the sooner will the influence wear itself out. The attempts to arouse a sleeper often seem to have the effect of deepening the coma; but if we wait patiently, let it be twenty-four hours, or more, we shall be rewarded by the result. At any rate we must not employ any strong measures towards awakening the sleeper."—*Sandby*. *Dr. Elliotson* says, "It is in truth highly improper to use violent means to arouse persons in sleep-waking, whether spontaneous or induced by Mesmerism. The mere state is free from danger, and expends itself sooner or later. If the patient is still the repose is harmless, and if he is moving about he will at length be still, or awake, and care should only be taken that he do not hurt himself; to wake persons suddenly and roughly even from common sleep is improper."—*Zoist*, vol. 3, p. 41. "At the close of every sitting be careful to arouse the patient thoroughly, so that he do not remain in an intermediate state between sleeping and waking."—*Deleuze*.

CHAPTER VIII.

2 RULES FOR THE GUIDANCE OF MESMERISERS—TO
BE CAREFULLY OBSERVED.

1. The duty we owe our God, and the duty we owe our neighbour, are the essence of all religion and morality; and the best way in which we can evince our regard for the first is by practising the second. Remember then, that the person you are about to mesmerise is your neighbour, and as you would have another do unto you do you even so unto him.

2. Remember that Mesmerism is a curative agent to be valued only for its use, which is to relieve the sufferings of our fellow creatures; and is ever to be regarded and practised as a serious—nay, a solemn duty. Mesmerism is a gift from God to suffering humanity; and though we may be unable to explain its laws, we can perceive its truth and usefulness, and we ought to be especially grateful for it.

3. Before commencing any case of general Mesmerism, be careful to make yourself well acquainted with these rules, and the general views and principles of the science.

4. Do not undertake any serious malady, which may require many weeks, perhaps months, of regular attendance, without first well considering how far your time is at your disposal—whether you feel sufficient energy and moral courage to persevere to the end. If you are not quite certain on these points, do not assume the responsibility.

5. The first essential for a mesmeriser is health! He should be subject to no bodily infirmity. "The stronger and healthier a person is the greater (other things being equal) is his mesmeric power."—*Dr. Elliotson*. He should be of a kind and benevolent disposition; he should sympathise with the sufferings of his patient, and cherish an earnest desire to relieve him. It is desirable that he should possess a sufficient

amount of firmness and moral courage to enable him to preserve his self-possession in every emergency.

6. Calmness, patience, and perseverance, are also essential qualifications for a mesmeriser. "Do not mesmerise unless you are in a state of calm; employ your force gradually, by little and little; have no other desire but that of *curing*, and you will never excite the least trouble in the person you magnetise."

—*Deleuze*. "Whatever may be the crisis be not alarmed, if you will but wait patiently and calmly nothing can, or will happen to the sick person."

—*Gauthier*. It is clear then, that no one should mesmerise when in an angry or despondent frame of mind.

7. A mesmeriser should live temperately, and avoid every kind of excess. He should take nothing stronger than tea or coffee just before mesmerising. After breakfast he may commence almost directly; but after dinner at least two or three hours ought to elapse before any one mesmerises, or is mesmerised.

8. Cleanliness is ever desirable. Always wash your hands after mesmerising, whatever you think proper to do before.

9. In mesmerising, the most perfect silence must be maintained. Choose the quietest locality, one in which you will be as free from interruption as possible. Before commencing, remove any steel or iron which the patient may have about him. A steel busk ought never to be worn during the operation.

10. Never, under any circumstance, mesmerise a person (I am not speaking of operations intended to relieve local pain) unless there is at least a third party present. This is a rule which is strictly observed by all mesmerisers, and it will be easy to perceive there are many reasons for it.

11. From the time you commence to mesmerise a patient until you have demesmerised him, you are to consider that person under your especial care and protection; be therefore particularly careful never

under any circumstance, to suffer another person to touch him, before that person has been placed *en rapport* with him. This is done by taking the hand of the person and placing it in the hand of your patient. By using this method of bringing them into contact, you will avoid the possibility of causing what is called cross Mesmerism; which is produced by the irregular influence of a third person. This mode of proceeding, however, has not been sufficiently observed, and the consequence has been that some very susceptible patients have experienced temporary unpleasant results. Never suffer your patient while asleep to be touched by any one who is not *en rapport* with him, neither place him *en rapport* with another, unless it be to do him some good."—*Deleuze*. "Watch carefully that no stranger meddles in your treatment without your permission, and never allow him to touch your patient."—*Gauthier*. Consequently if you leave your patient asleep, give strict injunctions that no one shall approach him.

12. If in mesmerising for epilepsey, fits, hysteria, &c., a fit, a crisis, or any particular nervous sensation should occur, retain your self-possession, be perfectly calm and collected;—take the patient's hand, and tell him firmly to be quiet; then make the long passes slowly from the head to the feet; breathe through linen upon the region of the heart, and in a few minutes all will be well. Suffer no one to approach without placing them *en rapport*, for reasons already mentioned. "In all these emergencies, the calm judicious mesmeriser sees nothing to fear; he knows that the most violent hysteric action is often the sign of a welcome crisis; he knows that the most prolonged sleep—a sleep even of days—will wear itself out at last; he knows that the most threatening language and aspect of the sleep-waker, (like that of a person in a deranged condition,) can be best met by coolness and kindness; he is consequently firm, collected, gentle: his calmness and firmness act healthily on the patient, and however great may have been the

excitement of the mesmeric state, the patient is sure to awake out of his slumbers refreshed and strengthened, with the mind beautifully composed, and the whole system renovated to an extraordinary degree."

—*Sandby.*

13. Remember you are not to arouse your patient suddenly. Should such a crisis as we have just described take place, do not attempt to awaken him, until it has passed off, and he has become perfectly quiet and easy; you may then do so; he will be quite ignorant of what has taken place, and it is your duty to let him remain so.

14. The mesmeriser ought always to leave off when he feels mental or bodily fatigue, or is unable to concentrate his thoughts upon his patient. Half-an-hour is about the time that should be devoted to a mesmeric process. Do not mesmerise too much; many excellent mesmerists from inattention to this rule, have been obliged to relinquish the practice. Try at first for half-an-hour a day; if you find it does not produce lassitude, try another half-hour: few persons, however, ought to go beyond one hour per diem.

15. The following common sense observations concern both patient and mesmeriser. "Common sense and common prudence must dictate the nature of the diet for mesmerised patients. If they eat any thing which they find disagree with them, they are fools if they eat it again. Excessive drinking of stimulants, or smoking, snuffing, and other bad habits, must be abstained from. Mesmerised water is the best drink, coffee should be avoided, weak tea, cocoa, milk, sound malt liquor, or good wine may be allowed in moderate quantities, when patients have been accustomed to their use, and may be also mesmerised with advantage to the patient before being taken."—

Barth.

CHAPTER IX.

LOCAL MESMERISM.

It is an established rule, that general Mesmerism never to be practised, unless there be a third person present. It is not needful to observe this rule in Local Mesmerism, which being intended for the removal of pain from some particular part of the body, may be practised at all times; and I earnestly entreat persons, when they see relatives or friends suffering from local pain of any kind, to devote half-an-hour to its relief. Let them but try, they will find that there is a real vital power, (call it what you like,) given to all who have the heart and the will to relieve the sufferings of their fellow-creatures.

For head-ache—Seat the patient on a low stool, stand behind him, and make very slow passes with both hands, from the top of the head over the ears to the shoulders; and after doing this for some time, make them from the top of the head down the back, as in process No. 5; continue until the patient is relieved.

If the forehead be hot and painful, you may place the palms of the hands on the temples, over the seat of pain, in such a manner that the tips of the fingers and thumbs do not touch the head, the heat of which will be attracted to the palms of your hands and pass off at the points of your fingers. When this is done, which, make the transverse or demesmerising passes over the top of the head for a few minutes. Should the cause proceed from the stomach, place the palm of the hand in the same manner, on the pit of the stomach, for some minutes, and then make the passes to the feet.

For tooth-ache—Seat yourself opposite the patient. *If the pain be on his right side, take his left hand with your right, and with your left hand make slow passes from his head over the suffering side to the chest; then suddenly draw the hand away*

it, and when you have again brought it to the top of the head, open the fingers and repeat the pass. Continue the process until he is relieved.

The ear-ache and face-ache, are to be treated in the same manner. For the ear-ache, however, place a fold or two of linen over the ear and breathe upon it in the manner that will be presently described.

A burn of any kind is to be mesmerised by passes, in order to draw out the inflammation. Point the fingers every now and then to the part affected, and move them over it with a circular motion. Continue this process until the patient is relieved. A fresh skin during the operation, will frequently cover the suffering part.

For sprains and bruises—Make the passes over the part; after a short time, place the palm of the hand gently upon it. In a few moments afterwards, commence very slight frictions, but always downwards, gradually increasing the pressure as the pain decreases. You may also breathe on the part through linen or cotton.

For pain or spasmodic attacks in any part of the body—Place a piece of linen, or cotton, or a handkerchief, on the seat of pain, and after having taken a deep breath, place the mouth to the part, and breathe heavily upon it; always removing the mouth to take a fresh inhalation. *The palm* of the hand may be placed most beneficially on the part: the passes should be made afterwards to the feet.

Inflammation, and every affection of the eyes, wounds, sores, ulcers, chilblains, whitlows, corns, stings of insects,—indeed, pain of every kind, may be cured or relieved by local Mesmerism. “As a general rule, concentrate the magnetic fluid upon the suffering part, and draw off the pain to the extremities.”—*Deleuze*.

Your patient may be relieved in five or ten minutes; if he is not, persevere steadily for half-an-hour. Should you then not have succeeded in relieving him mesmerise him generally. It may here again

necessary to observe, that in local, as well as in general Mesmerism, the mind of the operator must be entirely fixed on the patient.

Infants and young children often cry from some unknown cause; no doubt from pain. This may soon be removed by making very slow passes from the head to the feet. A very intelligent middle-aged person, whom I once taught to mesmerise, and who is now an excellent mesmerist, mentioned to me, that when she first went to service as a nurse, her grandmother had told her, as a secret, that "stroking children" in this manner, (as she called it,) would prevent her from having crying babies: that she had practised it with entire success, and that the quietness of the children she tended, had often been made the subject of remark.

To parents, especially mothers, local mesmerism is invaluable. The numerous accidents and derangements to which children are subject, give them daily opportunities, of testing its efficacy. Let them in every case, give it a fair trial, nor desist because they do not succeed in their first attempt. "In truth, there is no disease of children, in which the free use of Mesmerism should be omitted."—*Zoist*, vol. 8, page 186.

We have noticed the wonderful effects of Mesmerism, in an hospital for the insane in India; and are led to ask, why the insane in this country should not be treated in the same manner? Since it is allowed by medical men that insanity is beyond the reach of medicine. The fact is, that Mesmerism is the most rational and efficient treatment for insanity; especially in its incipient and early stages, and is highly worthy of the attention of all reflecting persons.

"The magnetiser can communicate his fluid to many objects, and these objects become either the *conductors* of his action, or proper instruments of its *transmission*, and produce magnetic effects upon persons with whom he is in communication. Magnetised water is one of the most powerful and salutary agents

that can be employed. The patients are made to drink of it, either at, or before their meals. It carries the magnetic fluid directly into the stomach, and then into the organs. It facilitates the crises to which nature is disposed, and therefore, sometimes excites the perspiration, sometimes the evacuations, sometimes the circulation of the blood. It strengthens the stomach, appeases pains, and often supplies the place of several medicines."—*Deleuze*.

Mesmerisers in general have not paid sufficient attention to the beneficial effects of mesmerised water. It may advantageously form part of all mesmeric treatment. The patients, though unable to drink of common water, will have no difficulty with that which is mesmerised. To mesmerise water, fill a large mouthed jug with water, make very slow passes over the opening, and as near as possible to the water, without contact. It requires about five minutes to mesmerise a gallon of water. I have thus mesmerised the New River water, and have kept it in bottles for twelve months, at the end of which time it had not lost its magnetic power, and was as pure and drinkable as when it was bottled.

It may be asked what is imparted by the mesmeriser to the water? We know from the experiments made by the Baron Von Reichenbach, the celebrated chemist, whose most wonderful and interesting work has just been translated from the German, with critical notes by Dr. Ashburner, (see Chapter XIII.,) that many persons in their normal state can actually see a bluish light or vapour issuing from the points of the fingers, the palms of the hands, the eyes, and the upper part of the forehead, where is situated the organ of benevolence. I have myself a dear relative, in the enjoyment of good health, who can, in broad daylight, see this phenomenon in her normal state. When a glass of water is mesmerised in a dark room, she perceives "bright little globules" pass from the fingers and sink about half way down the water before they disappear. If the same pass

are made over an empty glass, she perceives at the bottom of it a bluish vapour, which remains there for some time afterwards. It is then evident there is a peculiar emanation (which Reichenbach calls the odic fluid) proceeding from certain parts of our bodies. As this fluid sinks in the water and remains stationary at the bottom of a tumbler, must it not have a specific gravity? Mesmer says in his XIIIth Proposition, "Experience has proved the existence of a subtile matter, which penetrates all bodies without apparently losing its activity;" and the discoveries of Reichenbach demonstrate that an imponderable force or power exists in the magnet, crystals, the sun, the moon, the stars, heat, friction, electricity, light, and chemical action. We know the last is ever going on within us. "Man digests, breathes, decomposes, combines, and interchanges matter; therefore performs chemical action every moment."—*Reichenbach*. We are not then surprised to learn that chemical action is the cause of magnetic power in human beings; differing, however, from every other force, inasmuch as it is not only an emanation from a living material body, but from a body in which exists a soul or spiritual essence. "Magnetism being an emanation from ourselves, directed by volition, partakes equally of the two substances which compose our being."—*Deleuze*. For this reason the mind as well as the body of the mesmeriser should be healthy.

The experiments of Reichenbach have then clearly proved the existence of this vital fluid in human beings; and also that water may be charged with it from the hands or from a magnet. "Magnetised water, which those may make a foolish outcry against who have never investigated the matter, to which number I myself once belonged, but of which all who *have examined* it and seen its effects can only speak *with astonishment*."—*Reichenbach*, p. 127.

A piece of linen or a handkerchief may also be *mesmerised*, and placed beneficially on any part

...sleep. This plan may be resorted to in the event of the absence of the mesmerist. To mesmerise these objects, you have merely to make physical contact, over them, and then to keep them in your hands for a few minutes. A more lasting effect may be produced by keeping them a day or two at your person.

CHAPTER X.

ON THE CHOICE OF A MESMERISER.

All persons in good health can mesmerise to a certain extent. It is indeed beneficial for them to do so—a fact which cannot be too often repeated. Although this power is general, all persons are not equally strong and efficient mesmerists. And this may be easily accounted for. All persons have not the same health, equal benevolence, and strength of mind. These qualifications, as we have seen, are of great importance to a mesmerist. The question now to be considered is, Where may the most suitable person be found? I emphatically answer in your family, if possible. A husband is the best

In order to give her confidence, she should receive a little practical instruction from an experienced mesmerist. If you reside in London, you can apply at the Mesmeric Infirmary, No. 9, Bedford Street, Bedford Square, where, if it be shewn that the instruction required is for a curative or benevolent purpose, every information will be given. A list of the Subscribers to this Institution will be found in Chapter XII. Most of them are mesmerists. There are also mesmerists in every city and town in the kingdom, who would be happy, I take upon myself to say, to give the slight needful instruction to those that sought it for a good or benevolent object.

There is now no difficulty in procuring professional mesmerists on very moderate terms—from ten shillings to one guinea a week. Those, however, who seek their assistance should ascertain that their powers are not over taxed; as only a certain amount of mesmeric influence can (beneficially to the patient) be expended by a mesmerist in twenty-four hours.

Deuleuze says, "Women ought to be preferred to mesmerise women; and, leaving out of the case where plain good sense declares it a matter of indifference, they alone ought to be charged with it." In sickness and suffering to whom do we look for sympathy, patience, and perseverance? We have seen how essential these virtues are to a mesmeriser, and we need not ask in which sex we shall most generally find them. Women, in the proportion that they have exercised the power have made as many extraordinary cures as men have. I mention this fact to give them confidence; for the time is not far distant when all matrons who have the welfare of their families at heart, will feel it a duty to mesmerise.

But though all persons in health can mesmerise, it does not follow, as a matter of course, that all are *good mesmerisers*; or even that a good mesmeriser *must be*, for every disease, the efficient and proper one. Some exercise a powerful curative influence over certain maladies, and yet fail entirely to remove

others. The time will soon arrive when every professional mesmerist will confine himself to his peculiar province ; when he will feel it incumbent upon him to state the particular class of maladies which a successful experience has indicated as most especially susceptible of cure from his treatment. To complaints included within this class he will exclusively devote his attention, and no longer mesmerise indiscriminately, or for all.

“There appears to be a difference in the character of the mesmeric influence of different persons ; for some patients experience comfort from one mesmeriser, and discomfort, head-ache, &c. from another.”—*Zoist*. Should any unpleasant symptoms continue to be induced after the patient has been mesmerised a fortnight, the influence may be considered unsuitable, and another mesmerist should be tried. I have, more than once, known half a dozen to be changed before one having the curative influence could be found.

As a general rule, if Mesmerism produces a calm soothing effect, the influence may be considered beneficial ; but if head-ache, irritation, cold shivering, or any other particular discomfort ensues, it may be regarded as unsuitable.

“There sometimes exists between the magnetiser and the party magnetised a certain moral antipathy which nothing can dissipate ; this circumstance is unfavourable.”—*Teste*. Should this exist no benefit will be derived ; on the contrary, a certain amount of moral sympathy is indispensable. Deleuze says, “Without this it is impossible to establish a perfect communication.” This is one reason why “it is always of great advantage to have a magnetiser in your own family, the ties of blood contribute, by a physical sympathy, to establish a communication.”

I am happy to say there are now many clergymen who are mesmerists—indeed they ought all to be able to give the needful advice and practical instruction, and as an earnest that the time is not distant wh

such will be the case, three of the best works on Mesmerism (see Chapter XIII.) have been written by three clergymen,—the Rev. G. Sandby, the Rev. C. H. Townshend, and the Rev. T. Pyne,—who have practised it in their families, and upon their parishioners for years. This fact, with all unprejudiced persons, must have great weight.

The process of Mesmerism is so simple and easy that all persons in health may employ it. It is a power given and intended by a Merciful Providence to be used, under certain conditions, by every one. We have seen that the qualifications for a good mesmerist are not based on erudition, knowledge, talent, or genius, on wealth or position in life, but on health and active benevolence. Among the many persons whom I have had the pleasure of instructing in Mesmerism, and who have been since of much service to their fellow-creatures, I have the satisfaction of recording the names of several who were entirely uneducated. They were in the possession of good health, and desired to learn from pure motives of benevolence; indeed, I have never seen a good mesmeriser who had not the organ of benevolence largely developed; and it is remarkable that the odic fluid, or vital principle, is particularly active in that part of the brain in which this faculty is located.

The following valuable observations on the employment of Mesmerism and on mesmerisers are particularly recommended to general attention: they are from the pen of Dr. Elliotson. "I am anxious to make a few observations to the public on the choice of mesmerisers. A very large number of those who profess to mesmerise do not a hundredth part of the good they might, and thus injure individual patients and the progress of the subject. It is difficult to find a *professed* mesmeriser who gives me satisfaction. Some thoughtlessly talk all the time. Now a good mesmeriser works in silence and allows no talking in the room, nor anything else that can excite the patient. The passes should be made very slowly,

they may excite rather than calm, and may prevent sleep. The mesmeriser should look earnestly at the patient and be absorbed in the attempt to produce a silent influence. It is in general best to persevere with one method, for the diversifying the attempt is very likely to excite the curiosity and wonder of the patient and prevent repose. One sort of passing, or mere pointing or gazing, may, for some unknown reason, suit one patient better than another; but when a patient, by mere continuance of attempts, has become affected, the method employed at the moment of success is likely from association to be afterwards, at least for a long while, far more effectual, if not even exclusively effectual, than others. I would not allow a patient of mine to be mesmerised by one who, while the process is going on, talks* at all, or laughs, or makes quick passes, snaps his fingers, makes flourishes, or plays any monkey tricks; or is careless and listless. All should be done calmly and even solemnly; for Mesmerism is a serious, holy thing. There is no occasion to hold the hands, or sit with knees against knees; or in general to touch the patient at all; and all may be done as well by the operator standing to one side of the patient as opposite. There is no occasion for the operator to vibrate his hands or head, or make any muscular effort. The best mesmerisers are those who do all quietly and gently."

"Some amateur mesmerisers do injury to the cause by their want of perseverance. If they produce no benefit, or no sensible effect, in the first few trials of perhaps only a quarter of an hour each, they give up the case. I wish such persons would never take a case in hand, because their failures must be very numerous, and the poor patient conceives that Mesmerism, perhaps his last and only hope, is no remedy for him, and our adversaries register the more failures."

* When sleep-waking is induced, a pleasant, or even lively conversation is generally very useful.

In truth, Mesmerism cannot be said to have failed under a trial of a year or more in chronic cases. Let no one mesmerise who is not prepared to give a daily trial of at least half an hour for many months, or still longer. On the other hand, I must also entreat the afflicted never to begin Mesmerism unless firmly resolved to give it a fair trial, and not to give it up because they are not better soon, or do not go to sleep. I often foolishly lose all patience with people, to whom I have explained the possibility of no effect occurring for a length of time, and of benefit without sleep, returning or writing to me in a few days with a declaration that, as they felt nothing, they should not continue it. Some go about saying they cannot be sent to sleep, because Mr. Somebody tried one day without effect. If a complaint is worth the trouble of curing, it is worth the trouble of submitting to a remedy causing neither pain nor annoyance, but requiring merely perseverance. Some give up in a few weeks or months. It is surprising how many persons in the world have no force of character; are only big children, holding silly opinions on various subjects of which they know nothing, and acting without reason or steadiness."

CHAPTER XI.

HOW TO BE CONVINCED OF THE TRUTH OF MESMERISM.

I have shewn how simple and easy is the process of Mesmerism for the cure of disease. I only wish I could as easily assign the causes and explain the effects of this mystery of nature; but I candidly admit that I am neither able to quote any *satisfactory explanation*, nor to give one of my own. But *are we not surrounded by mysteries? Consider the magnet. Does it not always point to the North? Under its influence are not people put to sleep?*

er way on the same magnet, it is deprived
etic power; and it is again simply a bar of
this may be repeated as often as you
ut injuring the parent magnet. Henley's
Electric Telegraph, (lately patented,) v
its power, simplicity, economy, and certai
, is destined to supersede all other telegr
e more than a powerful magnet. The tele
ied with but one twentieth of its power, a
d perfectly well at the distance of five hu
venty miles!* These facts connected wit
t are well-known; but who can explain t
tested and proved again and again, have
my reason of the truth and usefulness of
a. The same course that I adopted I re
to you. Look only at *facts*. Read
able works noticed in Chapter XIII. Re
tly no man's assertion; but calmly, patie
onestly examine, test, and judge for you
are a truth-seeker—and who ever refused
or who that deserves it can reject a tru
ely connected with the happiness of the h
s that of which I am speaking—you wi
mply rewarded for your trouble. Yours

of Mesmerism, are before you. Determination; confidence, and will to good, a firm belief in confidence in employing it."—thank Heaven that the exercise is so sublime, as that of Magnetism; singleness of faith, purity of development of a natural sentiment with the sufferings of our fellow with the desire and the hope of need have we to consult the wavering mind, when we may act efficaciously ourselves to the impulse of the heart.

CHAPTER X

THE MESMERIC INFIRMARY

We feel assured that the reader will find much pleasure the Rules and Regulations of the Philanthropic Institution.

This Infirmary is established exclusively for the poor. They are admitted (as out-door patients)

Although London is the capital of the British dominions, it has not the credit of being the first city in the empire in which a mesmeric hospital was established; that honour was reserved for Calcutta, where, under the admirable guidance of Dr. Esdaile, one has existed more than two years, (see *Mesmerism in India*, Chapter XIII.) It has there been clearly proved that Mesmerism is the medium of inestimable blessings, and every philanthropist will learn with pleasure that "the India Government has just placed Sarkea's Lane Hospital and Dispensary at the disposal of Dr. Esdaile, for the express purpose of introducing Mesmerism into regular hospital practice;" upon this the *Hurkaru*, a celebrated Indian paper, remarks, "We most cordially congratulate Dr. Esdaile, and all those who have so constantly supported him through good report and evil report, on what must be regarded as the triumph of truth and humanity, wrought out by a patient continuance in well doing. Professional incredulity has been convinced; professional prejudice has been overcome or shamed away, and Mesmerism, alike victorious over argument and sarcasm, now stands supported by an impregnable array of facts, practically acknowledged by a cautious government as a means of mitigating human suffering."—*Zoist*, July, 1850, vol. 8, p. 194.

The time has arrived when the truth of Mesmerism, and its value as a curative agent, can no longer be denied, and it must now undergo that serious scrutiny and receive that calm consideration to which it is so fully entitled. "No one can doubt that phenomena like these deserve to be observed, recorded, and encouraged; and whether we call by the name of Mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science, there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it; and we have no doubt that before the ex-

of the century the wonders which now perplex almost equally those who accept, and those who reject modern Mesmerism, will be distributed into defined classes, and found subject to ascertained laws; in other words, will become the subject of a science."—*Edinburgh Review*, April, 1850.

*Rules and Regulations of the Mesmeric Infirmary,
9, Bedford Street, Bedford Square, London.*

This Infirmary is established for the alleviation and cure of diseases, and for the relief and prevention of pain, by means of Mesmerism.

It is supported by the voluntary contributions of those persons who, having faith in the remedial efficacy of Mesmerism, or being desirous to be assured of the truth of the extraordinary cures alleged to have been effected by its agency in the hands of many credible and respectable persons, are anxious that the poor should have the opportunity of availing themselves of the advantages it may afford.

There is another object which the originators of this new establishment have in view. They desire to extend the field of observation in the science of Mesmerism, and to encourage the promulgation as well as the cultivation of its truths without favour to any party or to any limited or individual interests.

In accordance with the respect which all good men entertain for the characters of those whose benevolence adorns an exalted position, the promoters of this Institution resolve—

1. That its higher officers consist of a patron, president, vice-presidents, and treasurer, who are *ex-officio* members of the committee of management. That the rest of the committee of management consist of twelve persons, elected by the general body of governors.

2. That the governors consist of all persons who may make a donation of at least ten guineas at one

payment, as a life-subscription; or who may pay subscriptions of at least one guinea annually.

3. That the general direction and management of the Institution is vested in the committee, who shall annually submit their proceedings to the general meeting of the governors.

4. That the committee vested with these powers have the right of appointment or dismissal of all the officers of the Institution below the vice-presidents.

5. That the committee have the power of electing as honorary governors such gentlemen or ladies as have rendered important services to Mesmerism.

6. That the requisite officers of the Institution under the direction of the committee shall be a treasurer, medical officers, secretary, and collector.

7. That one third of the committee shall annually retire, and their places shall be, by ballot, supplied from the whole body of the governors, the retiring members being eligible for re-election.

8. That the committee shall meet every Monday at two o'clock; that minutes of their proceedings be kept by the secretary, and be verified at the next ensuing meeting by the signature of the chairman.

9. That at all ordinary committee meetings three members are necessary to constitute a board.

10. That the committee, *specially summoned for the purpose*, shall have power to make bye-laws and regulations for their own government, and the management of the affairs of the Institution. Such bye-laws and regulations shall be submitted to the first succeeding general meeting of governors, and shall remain in force until rescinded or renewed by such general meeting.

11. That the secretary shall, at any time, summon a special meeting of the committee, upon a requisition made to him in writing by the patron, president, or vice-presidents, the treasurer, or any three members of the committee; but the purposes of such meeting must be specified in the requisition, and also in the summonses calling the same, and no other business

can be transacted at such meeting but that which has been so specified.

12. That at all special and general meetings, seven governors shall be necessary to form a quorum.

13. That the medical officers of this Institution shall be unlimited in number. That all regularly-licensed medical gentlemen, being governors of this Institution, may be appointed medical officers of the Infirmary by the committee, and as such, may attend at the Infirmary during the hours of business fixed by the committee, to mesmerise any patients recommended by themselves or by any other governor who may express a wish in writing to the committee that such patients shall be under the care of that particular medical officer.

14. That the admission of patients be regulated by members of the committee selected for that purpose, who shall, in rotation, perform that duty.

15. That the privileges of governors, as to the recommendation of patients, be defined by the amount of their donations or subscriptions. One patient only to be recommended for each annual subscription of £1 1s.; and one patient annually for each donation of £10 10s. Each governor, whatever be the amount of his subscription, to be entitled to one vote only, and no annual subscriber to be entitled to vote whose qualification has been obtained less than six calendar months previously. All subscriptions to become due at Christmas or Midsummer, and to be dated from the nearest the above periods to which they are first paid.

16. That an annual general meeting of the governors shall be held at the Infirmary (or such other convenient place as the committee may appoint), on the first Wednesday in the month of May, for the purpose of confirming, altering, or rescinding the resolutions of the committee of the preceding year; provided always that any resolutions for altering or rescinding the regulations adopted by the committee shall be duly framed and notified in writing to the

secretary at least twenty-one days before such general meeting.

17. That the annual general meeting shall nevertheless be convened by public advertisement in two of the daily newspapers, at least seven days prior to the meeting.

18. That the treasurer is appointed at each annual general meeting; he receives all monies paid to the account of the charity, and makes all payments sanctioned by the committee; he is required to produce an annual statement of his accounts, that they may be audited by two governors, not members of the committee, balanced, and laid before the general meeting.

19. That at the annual general meeting, a report of the state of the funds shall be laid before the governors; and the election or re-election of all such officers as are chosen annually shall take place; but that no governor be allowed to vote by proxy.

20. That the secretary is appointed by the committee; it is his duty to keep the books, to conduct the correspondence, to be in attendance at the Infirmary daily from ten till four, to mesmerise such patients as may be agreed upon, to superintend the mesmerising of all patients, and to enforce proper order on the part of the operators and the patients, to attend all meetings of the governors and committee, to keep minutes of the proceedings, and to see that all their regulations and resolutions are properly carried out.

21. That the collector is appointed by the committee, and shall find two sureties, to be approved by them, to be bound with him in the penal sum of £100 for the faithful discharge of the duties of his office. He shall every week pay such monies as he may have received into the hands of the treasurer for the time being, to the account of the charity; he shall enter in a book all sums received by him, specifying the name and address of the contributor, and the date and number of the receipt given; and in the same book

the amount and date of all sums paid by him to the treasurer. His books, as also the banker's book, shall be laid before the committee at every weekly meeting, to be examined and checked.

22. That no one who is himself personally interested in the matter under debate shall be entitled to vote at any meeting.

List of Officers.

President.—The Right Hon. the EARL OF DUCIE.

Vice-Presidents.—VISCOUNT ADARE, M.P., F.R.S.; Right Hon. the EARL OF CARLISLE; The BARON DE GOLDSMID, F.R.S.; J. H. LANGSTON, M.P.; R. MONCKTON MILNES, M.P.; Rev. G. SANDBY, jun.; and Rev. CHAUCEY HARE TOWNSHEND.

Treasurer.—Dr. ELLIOTSON.

Committee.—Dr. Ashburner, Mr. P. P. Blyth, Mr. J. Briggs, Major Buckley, Mr. T. Chandler, Surgeon, Mr. J. Clark, Surgeon, Mr. D. Hands, Surgeon, Mr. J. Frere, Mr. J. C. Robertson, Capt. the Hon. W. F. Scarlett, Mr. E. S. Symes, Surgeon, and Mr. W. Topham.

Donations and Subscriptions.

	Dons.			Ann. Subs.		
	£	s.	d.	£	s.	d.
Adams, Mr. Surgeon, Lymington	1	1	0			
Adare, Viscount, M.P., F.R.S. Eaton-square	10	0	0	2	2	0
Adlard, Mr. H. jun. Hatton-garden				1	1	0
Aglionby, Miss, Wigton Hall, Wigton, Cumberland				1	0	0
Akroyd, Mr. Edward, Bankfield, Halifax..	5	0	0			
Anonymous, Hampshire	5	0	0			
Ashburner, Dr.	10	0	0	1	1	0
Bagnold, Colonel, 28, Hamilton-terrace, St. John's Wood	5	0	0	1	0	0
Brigstock, Mrs. 11, Hyde Park-square....				1	1	0
Bailey, Mrs. S. Burn Greave, Sheffield....	5	0	0			
Baillière, Mr.				1	1	0
Baldock, Mr. T., H. M. Dockyard, Sheerness				1	1	0
Barton, Mr. H. Gloster Cottage, Boundary- road, St. John's Wood				1	1	0
Batson, Mr. H. 23, Albert-road, Gloster- gate, Regent's-park				5	0	0
Baume, Mr. P. P. Friern Lodge, Barnet, Middlesex	4	10	0			
Bell, Mrs.				1	1	0
Bentinck, the Lady Mary				10	0	
Bishop, Mr. J. Hastings				1	1	
Blyth, Mr. P. P. Sion House, Lower Clapton				5	5	
Briggs, Mr. Nottingham-place				5	5	

	Dons.			Ann. Subs.		
	£	s.	d.	£	s.	d.
Briggs, Mr. W. York	10	0	0			
Brine, Mr. South-row, New-road	2	2	0			
Brine, Mrs. ditto	2	2	0			
Brine, Mr.				1	1	0
Brine, Miss				1	1	0
Brine, Miss E.				1	1	0
Brown, Mr. Berry, Hamilton House, St. John's Wood	5	0	0			
Browne, Mr. J. Bridgewater				1	1	0
Browne, Mr. W. ditto				1	1	0
Browning, Miss, 30, Homer-street				1	1	0
Buckland, Mr. T.				1	1	0
Buckley, Major, 27A, Bond-street				5	5	0
———, a Friend of	1	0	0			
———, Second Friend of	1	1	0			
Bull, Mr. J. Bridgewater	1	1	0			
Butler, Mr. Edward	1	0	0			
Buxton, Dr. Brownlow-street	5	0	0			
Carlisle, the Right Hon. the Earl of, Grosvenor-place				2	2	0
Cautley, the Rev. J. Thorney, Cambridgeshire				1	1	0
Chambers, Mr. Ratcliffe Highway				1	1	0
Chandler, Mr. Surgeon, Rotherhithe				1	1	0
Clark, Mr. Surgeon, 3, York-pl. Kingsland	1	1	0			
Clarkson, Miss R.	5	0	0			
Collins, Miss E., Brigg				1	1	0
Cook, Rev. Joseph, Purley Hall, Oxfordshire	5	0	0			
Creyke, Mr. Ralph, Rowcliffe Hall, Selby, Yorkshire	5	0	0			
Croft, Col. Shellington Hall, Yorkshire ..	5	0	0			
Davey, Mr. W.				1	0	0
Davidson, Captain	1	1	0			
Davis, Mr. R. 9, Great St. Helen's	12	12	0			
Deverel, Mr. J. Purbrook-park, Fareham				2	0	0
Dobson, Mr. 32, Piccadilly				1	1	0
Dobson, Mrs. ditto				1	1	0
Dodsworth, Sir C. Bart.	5	0	0			
Dublin, His Grace the Archbishop of	10	0	0			
Ducie, the Right Hon. the Earl of	100	0	0			
Edwards, Rev. John, Cheltenham				1	1	0
Elliotson, Dr. F.R.S.	50	0	0			
Ellis, Mr. J. A. Apsley-place, Bristol	5	0	0	1	1	0
Enfield, Mr. Nottingham				1	1	0
Ewart, Mr. M.P. Cambridge-square	5	0	0			
Fletcher, Major, Ulcombe-place, Maidstone				1	1	0
Flintoff, Mr. H. 12, Orchard-st. Portman-sq.				1	1	0
Flintoff, Mr. S. 73, Great Tichfield-street	5	0	0			
Forbes, Sir Charles, Bart.	21	0	0			

Goldsmid, Baron de, F.R.S.
 Gordon, Mr. J. A., Naish, Bristol.....
 Gosset, Mrs. S, Westbourne-pl. Hyde-pk.
 Hamilton, Mr. W. H. 10, St. Andrew's-pl.
 Regent's-park
 Hands, Mr. D. Surgeon, Dorset-square ..
 Hands, Mr. J. Surgeon, Duke-street,
 Grosvenor-square
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CHAPTER XIII.

NOTICE OF SOME OF THE MOST USEFUL AND REMARKABLE WORKS ON MESMERISM.

These works may be had of H. Bailliere, 219, Regent Street.

✓ *The Zoist*; a Journal of Cerebral Physiology and Mesmerism, and their application to human welfare. Published quarterly by Bailliere, Regent-street. 8vo. 2s. 6d.

This Journal was commenced April 1st, 1843, for the purpose of advocating the truth of Phrenology and Mesmerism, and intended to be a record of the deeply interesting facts connected with those sciences. In its pages will be

found chronicled many hundred cases of the most dangerous surgical operations which, under the influence of Mesmerism, were performed without pain, and attended with the most satisfactory results. Numerous cases of cures by Mesmerism, of almost every disease to which the human frame is liable, will be found recorded in this journal, (with the names and addresses of the patients). Many of them have been effected by eminent medical practitioners. This journal is a most useful work as one of reference. Persons suffering from any particular malady, will be almost sure to find, in some of the back numbers, (any of which may be had separately,) cases similar to their own that have been treated and cured by Mesmerism.

Numerous Cases of Surgical Operations without pain in the mesmeric state; with remarks upon the opposition of many members of the Royal Medical and Chirurgical Society and others, to the reception of the inestimable blessings of Mesmerism. By John Elliotson, M.D. 8vo. 2s. 6d.

These remarkable and well attested facts, and the straightforward manner in which they are narrated, cannot fail to bring conviction of the truth and importance of Mesmerism to the mind of the reader.

Cure of a true Cancer of the female breast with Mesmerism. By Dr. Elliotson; with introductory remarks by Dr. Engledue. 5th edit. 1849. 3d.

An account of this remarkable case is published in this cheap form, in order that it may be read (as it ought to be) by everybody.

Mesmerism in India.—Second half-yearly report of the *Calcutta Mesmeric Hospital*, from March 1st to September 1st, 1849, containing accounts of formidable and numerous painless surgical operations, and of the successful administration of Mesmerism in insanity and other diseases. By Dr. Esdaile. 6d.

No critique, or encomium, can sufficiently mark the value of this report. No sophistry, or scandal, can be brought forward to impair the deeply interested facts therein recorded. To which cause may be assigned the little notice taken of it by the public press? It is sold at cost price

is also published in two parts, separately, price 2s.; the second part is a new and complete one.

Those persons who desire to be satisfied of the truth of Mesmerism, and who seek to form a correct theory, practice, and value of it, as a cure, should read this book. It may truly be called a classic.

Essays on Mesmerism, with reasons for a new system of inquiry into it. By the Rev. C. H. Hall. 2d edit. 9s.

The author proves that the magnetic connection is a natural phenomenon, nor an interruption of the natural power, but a link in the eternal chain of things. It is considered the most philosophical work on the subject.

Animal Magnetism; a Remedy. By the Rev. C. H. Hall. Incumbent of Hook, Surrey. 4th edit. 7s.

The remarkable cures performed by this gentleman are well known, and enhance the value of this very interesting work.

The three books just noticed are written by persons who may be classed among the best works on the subject in any language, and cannot be too highly recommended.

2 hundred and fifty cases. By Anna, of Tiverton. London, 1850. 3s. 6d.

1 those who are willing to cast aside the pride and talent, and to become as little children, to and labour for the good of their fellow-creatures. Eighty cures recorded in this book form those effected by this philanthropic gentleman devoted the greater part of the last five years of suffering humanity. The majority of them have been effected without sleep being induced in the patient. The names and addresses of the persons who effected the cures are given, as well as the names and addresses of persons of high respectability, who have attested the truth of the cures. This will increase the value of this matter of fact, and the interesting work, which cannot be too highly recommended to those who seek for practical truth.

Experiences. By Spencer T. Hall. 2 vols. These are found highly instructive and interesting. They contain many extraordinary cures recorded and the case of Miss Harriet Martineau.

Phrenology and Psycheism; or the Science of the Mind and the Phenomena of Nervation as revealed by Phrenology, considered phisiologically and illustrated by the experiences of the

